

## The First Interview.

pulpit of St Giles'. One mass, he excitedly asserted, "was more fearful than gif ten thousand armed enemyes war landed in any pairte of the realm of purpose to suppress the hoill religion/" Mary determined to attempt the impossible task of arguing with the terrible preacher, and summoned him to the first of those interviews, whose grim earnestness and unconscious humour make them unique in the annals of courts. Two antagonistic creeds and two antagonistic natures met in this encounter. Mary, the devotee of Romish tradition, and the refined woman of the world, who is responsive to the things of sense ; Knox, the champion of the Bible, and nothing but the Bible, the austere prophet who is consumed by the things of the Spirit. For us, however, the chief interest of the debate lies in the political rather than the theological or personal element. To the queen Knox is a fomenter of sedition against legitimate authority. Had he not set up the lieges against herself and her mother? Had he not written a book against the royal authority? Had he not caused rebellion and bloodshed in England? While admitting in his reply that he had striven with all his might against idolatry and the tyranny of Antichrist, he strenuously maintained that to make the people Protestant was not to make them seditious. The Protestants were as loyal subjects as her father or his ancestors ever had. As to the " Blast against the Monstrous Regiment," he would not make that a bone of contention, though he still claimed the right of a free opinion on the question. " If the realme findis no inconvenience frome the regiment of a woman, that whiche thei approve, shall I not further disallow then within my awin breast, but sal be also weall content to lyve under your Grace, as Paull was to lyve under Nero. . . . In verray deed, Madame, that Book was written maist espe-cialie against that wicked Jesabell of England." As to the charge of spreading sedition in England by his Protestant preaching, he could point to the most convincing of all testimonies—that of fact. If Protestantism was equivalent with sedition, how was it that there had not been a single riot at Berwick, Newcastle, and London, where he had laboured for five years ? " Now, Madarn, yf in any of these places, during the tyme that I wes thair, any man sal be able to prove that thair wes eather battell, seditioun, or mutinie, I shall confesse